

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY



24'

24' x 30'
SCHOOL
ROOM

24' x 30'
SCHOOL
ROOM

24' x 30'
SCHOOL
ROOM

8' PLAY PORCH

ENTRANCE



GARDEN

12' x 24'
FIRESIDE

HARTNER

CHAPEL
200

CHOIR

CHANCEL

PULPIT

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11 x 12

11 x 12

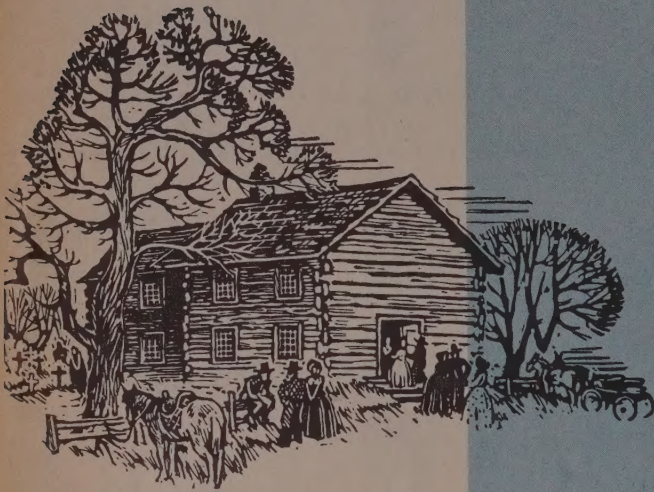
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Lutheran
Herald

February 18, 1958 • Vol. 42 • No. 7

HOME MISSIONS ISSUE

NOW WE ARE GOING TO BUILD A CHURCH

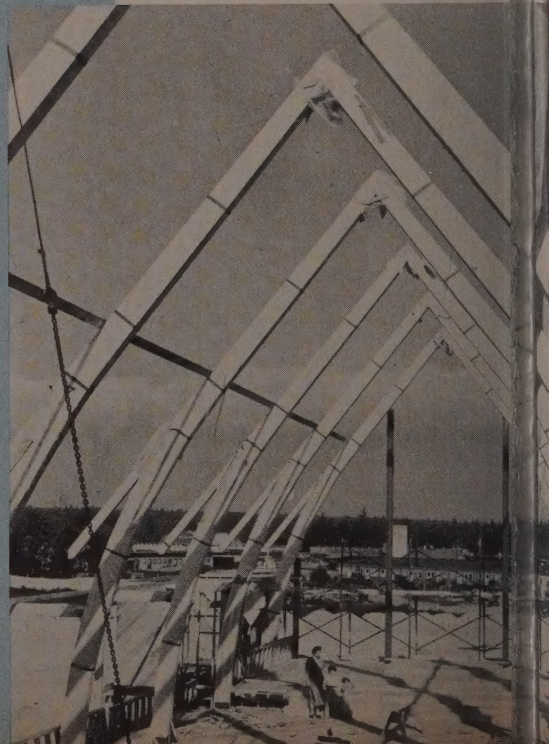


February 8, 1857. I have now been a minister here — that is, in America—for over two years, and in all that time I have preached only twice in consecrated church buildings. You can understand, therefore, how I rejoice, and Sophie and all the others with me, that now we are going to build a church close to the parsonage on old Mr. Hartvig's land. The first five logs for this building have already been hauled into place. Hartvig has been kind enough to give the congregation a quarter-acre of land for this use, as the church will be more beautifully and more conveniently situated there than on the land the congregation owns. The church will be on one side of the road, and directly opposite will be the cemetery. The church was originally planned to be 60 feet long, 40 feet wide, and 20 feet high on the inside, but unfortunately there isn't enough money; so we have decided to make it 50 feet long, 35 feet wide, and 16 feet from floor to ceiling.

From the Letters of Olaus Duus, a pioneer pastor in Wisconsin

February 18, 1958. I have been minister for eleven years in the parishes in districts of the ELCA, and are largely Home Missions. Like the pioneer pastor quoted on this page, I have preached only a few times in these years in the kind of church sanctuary that many of you would find in every Sunday—with real people, a real pipe organ, stained glass windows, and all. In fact, I would find it hard to get used to a church that didn't have movable chairs that allow it to be converted into Sunday school rooms, or a dining hall, or a Scout room, or a Luther League game room. I, too, have had the thrill of helping to pick out church property where we would build "our own church." In another parish, I helped dedicate the first parish house unit. In the third we had the excitement of refinancing, planning and building an enlarged church and second unit, of launching it completely on our own. The church is still pioneering.

—A Modern Pastor



—Out of the architect's blueprint rises the completed church—the culmination of the dreams and vision of Home Mission pastors and congregations.

We Are Going to Build a Church

Although the circumstances are different, the pastor of 1857 and the pastor of 1958 are both pioneers . . .

One in 38 Million

Churches Do Grow!

A executive director of Home Missions tells how young churches grow in numbers, vision, structure, and spiritual insight.

How It Grew

The story of how one Home Mission church grew from 48 members to 2,800.

District Grows Up

Districts grow as well as congregations—especially those which are predominantly Home Mission districts. The president of the California District tells of its phenomenal growth since 1945.

Building by Stages

Approximately 300 First Units have been built under Home Mission supervision during the past ten or twelve years. Pastor Thompson of the staff writes about the basic principles that have been evolved.

Family Keeps Lent

The Herald is very pleased to present the first of a series of Lenten pages by Mary Hinderlie. Each week there will be a meditation, a Lenten hymn for the family to learn, a list of Scripture readings for the week, and a suggestion for a family project.

Churches Do Grow Up . . .

A picture story of five Home Mission congregations who have built, or are building, their final unit—the sanctuary.

What's New in Home Missions

57 Sponsorships

Isiah's Man of Sorrows—Out of Dry Ground

The editor's Lenten meditations for 1958 are based on the 53rd chapter of Isaiah—"the Passion Story according to Isaiah."

For the Family Altar

The Church in Today's World

Within the ELC—Land Given for California College

I am one among thirty-eight million Americans who will be seeking a new home this year, who will be packing goods and furniture and moving into new surroundings. It may be that it is only a block or two, and if so it will not affect my church home. But it may be to a suburb, it may be to a different city, it may be clear across a continent.

I love my church. There I hear the Word of God preached. There I kneel at the altar and receive the Holy Communion. There I bring my children that they may receive the grace of Baptism and be brought up in the nurture and admonition of the Lord. There I find my closest friends and am bound to them by spiritual ties.

Will I find the church I need in my new home? Every one among the thirty-eight million who is a Lutheran asks himself that question, yet he finds also this question important: Will the Lutheran Church I do find be one in which my family and I will feel at home? Will it be "just like the church I know"?

In the answer to those questions lies one half the vision of Home Missions. Let there be congregations of our faith to greet those who move. Let them go from community to community, from city to city, from one end of the country to another, secure in the knowledge that if the church is not there ahead of them, it will be following close on their heels.

That is only half the vision, and the other half, too, has to do largely with the thirty-eight million. Most Home Mission churches are established in new communities and thus deal with people who have just moved. The other half of the vision is this: Almost one half the thirty-eight million are unchurched. Coming into a new community and making new friends, establishing a new home and putting down new roots—they are surely in a fitter frame of mind to heed the claims of their Lord upon their lives than in surroundings where their lives had become conditioned to existing without the Church.

So I and my thirty-eight million fellow Americans who are about to move have cause to thank God that into the "streets and lanes of the city" and along the "highways and hedges" of the country, the Church carries its program of Home Missions.

Lutheran Herald

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Young Churches



Do Grow!

By Philip S. Dybvig

Why was this building placed just here?" was my question as I looked at a hopelessly inadequate miniature church building set on the lot exactly where the permanent sanctuary should be. In answer to my question I was told that there was a church boss in the congregation who insisted that this congregation would never grow very much and that the little church would always be adequate. Evidently some people forget that congregations grow!

"Watch Pastor So-and-So," said an older pastor. He was referring to the young Home Mission pastor serving in an adjacent suburb. "He depends on former members of mine who are no good. There is Dr. Blank, for example, who as a member of my church for years never did anything and never gave anything. Now he is serving on the Church Council in the new congregation and has given a large pledge which he will never pay!" Evidently even some pastors forget that people grow spiritually.

In one of America's leading humorous radio programs, a character who is always pictured as lazy and indolent was asked, "What do you like to do most on a summer day?" His answer was, "Sit and watch a tree grow." Most people would give up were they to watch a tree grow. But watching a church grow is very interesting because the growth is easy to see.

Most of the pastors who accept Home Missions do have a sense of the growth possibilities both for young congregations and of individuals in the church. They know that "great oaks from little acorns grow." However, many people in the first group of members on the first boards have no sense of growth vision. There have been cases where board members have doubts and discontent in the entire community, complaining that "forty families can never hope to get out from under the debt of a hundred thousand dollars which has been placed on this congregation!" They have taken pencil and paper to prove that the congregation can never become self-supporting, because there are just too few and it doesn't add up.

In Numbers

These people are right—except for the fact of growth. They may have no way of knowing, as do most of us who have been working in the area of Home Mission administration, that a congregation of 50 soon be a congregation of 80, and in a few short years 500 or even 1,000. They have no way of knowing the average growth per church per year among new congregations is 89 members. Nor do the

Lutheran Church in many a community will more of the unchurched people than any other group. In fact, this consistent and universal is so prevalent that when we deal with a con- on, old or young, which is not growing, we are to say, "You had better examine your program there must be something wrong with it." We here is nothing the matter with the Gospel, nor e anything thê matter with the general religious in our land. People are still responsive.

sion

Christian work one man plants, another waters, but gives the increase. It is His Holy Spirit who "calls, s, and enlightens." Yet men have a part in the h of the Church because much of God's work is through human instruments.

growth of our young churches varies greatly, ecause God is variable or inconstant. His Gospel r powerful and His grace abundant. Fields, how- vary as well as human vessels. It is evident that a human beings are of greater importance than s when it comes to growth.

ke the pastor, for instance. Just as water never above its own level, so congregations usually have reater vision, love, compassion, or concern than does pastor. Many Home Mission leaders say that, human- eaking, the success of a new congregation depends er cent to 90 per cent on the pastor and only 10-20 cent on the field.

he pastor who dares to dream and plan big things ally sees his dreams come true. The one who has e faith in God and man, including himself, will a see his dreams come true. In a large measure, the ng congregation soon becomes what someone has amed it should be.

Board members, too, are keys. Those with vision and at concern for the Kingdom contribute far more to progress of our young congregations than they are en credit for. On the other hand, the obstructionist s been known to hold a congregation back for years. fact, one of the greatest problems in many of our ung congregations is that of knowing how to go rward in spite of an individual who sets himself up as ss in the new church.

a Structure

This year in Home Missions we are putting emphasis a growth rather than on starting new congregations. rue, we do have plans for at least 23 new congrega- ons, and we hope that sponsorships will make it many

more. We are holding over a hundred fields that have been assigned to us by the Regional Committees, of which more than half are recommended by the district presidents as being ready for occupancy at once. Our chief emphasis this year, however, will be on providing more adequately for congregations that have already been started. In one district alone we have 13 unhoused congregations meeting in schools, rented halls, and other places where rents are often high and the room inadequate. They need equipment to grow.

In this issue of LUTHERAN HERALD we are trying to emphasize the fact that our churches do grow, and have referred to the congregations which were started only a few years ago and which have now finally reached the point where they are building their sanctuaries or have already completed them.

In Spiritual Insight

It is our hope that this emphasis on growth will be helpful to the many boards and charter members in the congregations that have just been organized. We hope, too, that it will be an encouragement to all those who in the past have given of their means to help establish new congregations, knowing that God is richly blessing the work. Furthermore, the congregations pictured here are only a hint of what is happening right down the line. These were selected only by virtue of the fact that each one has now completed or is already building its sanctuary. Each sanctuary is a symbol that the church has completed its building plans. In most cases we know that there is also a corresponding inner spiritual growth and development in the congregation.

Another factor that many people on our new boards forget is that the young churches not only grow in numbers but they grow and develop in spiritual insight and understanding. This, in turn, results in greater willingness to witness, to plan evangelism programs in the community, and to give as the Lord has prospered. Many of them are impressed if the first Every Member Canvass brings an average of \$2.00 per Sunday from each earning unit, forgetting that \$2.00 is a tithe of an income of only \$20.00 a week. After the Gospel has had its way, many will double and even triple their pledge. Thus the capacities to do great things in the community grow not only because of the increase in numbers, but because of the increase in spirituality.

In all phases of Christian work, and not least in Home Missions, we see daily evidences of the Master's observation: "First the blade, then the ear, then the full grain in the ear" (Mark 4:28).

One little church...



And How It Grew

Will everyone please move over toward the wall in each pew?"

"Make yourselves as small as you would like to be."

These are familiar announcements in Our Savior's Church, Sioux Falls, S. Dak., as more than 450 persons are jammed into one of the four worship services held each Sunday in a church that is supposed to hold 315.

Crowds are a common sight on the corner of 28th and Summit as worshippers come and go from 8 A.M. until past noon. For at least one of the services, the crowd stands outside the chapel for the first part of the opening liturgy, waiting to be seated until after the choir has sung its anthem and vacated its place in the balcony.

All this seems unbelievable to those who realize that it was only twelve years ago that the Rev. Howard Blegen left his parish in Lake Mills, Iowa, to start a new Home Mission church on the south side of Sioux Falls, out near Augustana College.

There were many who had misgivings about the new venture. Perhaps even the pastor himself at times, as he gathered the first nucleus of members who wanted to bring a new congregation into being.

There were only 48 charter members and every soul was counted with rejoicing. Today the congregation numbers 2,800 baptized members.

In 1946, when Sunday school sessions were begun, all the children could get into one room in the Augustana

classroom where sessions were held. Today enrollment is more than 1,000. There are three school sessions every Sunday. Children and young people fill every room in two Augustana buildings as the basement of the chapel-church.

It was hard to see in those first months of 1934 such a small group of people could ever become supporting, even pay their pastor's salary. Today Our Savior's has, in addition to Pastor Blegen, an assistant pastor, the Rev. William Haygeman, a parish secretary and an office secretary.

Many of the first group of members who joined in 1934, when the church was valued at \$28,000 in the army-chapel-church were doubtful they would be paid for in 10 years. Today Our Savior's is building a \$765,000 church plant which has the town gaping in wonder.

When the new church is ready for use, perhaps by the end of 1958, Our Savior's will still be half a million dollars in debt. But no one seems to be worried. And not the members of this amazing congregation.

In fact, the stewardship record of Our Savior's is one of its most astonishing qualities. As the membership has grown, so has the giving of the members. In this is not the case. Large churches tend to have many marginal members who care less and give less to the church. As a result the average gift is smaller.

But the opposite is the case in Our Savior's. The average family contribution was \$80.16 in 1947 when membership was 150 families. Today, in 1957, the

ship of more than 700 families, the average family contributes \$182.48. As a result of this record it was for this twelve-year-old congregation to adopt a budget of \$133,000 for all causes in 1958.

Our Savior's has always been generous in benevolence too. This attitude began early in its history. On the day their chapel-church was dedicated, one year after the organization of the congregation and with what seemed a heavy debt of its own, members of the young church dedicated their offering to benevolences. It totaled \$1,000. In 1947 Our Savior's gave \$11,000 to synodical benevolence. It also gave \$10,000 to the Augustana library and apportioned generously to other causes.

What is the secret of the growth in membership and leadership in this church? Ask any member of the congregation and he'll tell you first of the steady, consistent ministry of Pastor Blegen, who has stayed with the congregation through its entire history and has led it through each step of the way. People attend church regularly at Our Savior's and are glad to give generously because here they are fed spiritually through the preaching and ministry of a good pastor. One woman put it this way: "Every sermon has something in it for everyone. Our pastor speaks straight from the shoulder and his thoughts strike home with even the children."

If you inquire further, members will tell you of the confirmation instruction their children receive at Our Savior's. Others will tell you of the genius of the church in putting people to work.

Take a little further, and you will find people talking about the fine music program which has been the rule at Our Savior's. Since the very beginning days, the congregation has had the services of Mr. Arnold Running, organist and choir director. Mr. Running, head of

the music department at Augustana College, also directs that institution's famous a cappella choir.

Others will tell you of the enthusiastic spirit which has permeated this congregation from its first days. Those who were there at organization time in 1946 will tell you of the lift they got from the promise of the ELC's Board of Home Missions to give them complete financing for their parsonage, property, and first church unit. This is common practice in the ELC now, but it was a new program then, and it was one of the factors that put the congregation on its feet.

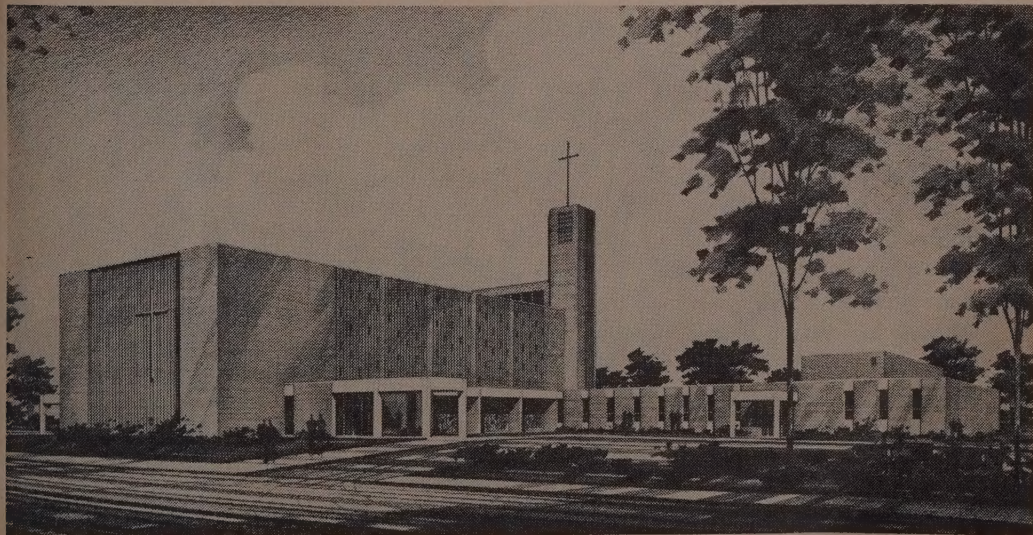
There were other fortunate circumstances through which God blessed Our Savior's, too, in its infancy. Certainly an important factor is Augustana College. Here services were held until the first unit across the street was ready. Here in Augustana's building Sunday school classes have continued to be held every Sunday. Without Augustana's co-operation, Our Savior's would not be at the stage it is today.

The congregation realizes, too, how fortunate it was to obtain an army chapel for its first church in the days immediately after the war when building was still restricted and costs were high. Here again, Augustana College helped the church by giving up its prior claim to the chapel at the Sioux Falls Air Base and allowing Our Savior's to buy it.

Those who have dealt with the finances of the congregation have high praise for the type of stewardship program which Our Savior's conducts. From the beginning it has had a unified budget with all the causes being supported out of the Sunday morning offerings. There have been no extra money-raising efforts in the congregation to sidetrack this emphasis.

There have been no high pressure campaigns, either,

Architect's sketch of the new sanctuary





Twelve years later—a big project of three quarters of a million dollars

to force people to give to their church. More than 80 per cent of the confirmed membership of Our Savior's turns out in the fall at a series of evening stewardship meetings led by the pastor and elected officers of the congregation. Here they see the story of the program of their church and its financial needs, and here they sign their pledge cards and turn them in to the officers.

A testimony to the effectiveness of these member-run stewardship programs was given recently by a professional canvass director. Since he was in town to conduct a canvass in another church, this man was asked to give his opinion of what his organization could do for Our Savior's. After studying the records of the church and the community he informed the officers of Our Savior's that his organization couldn't possibly set a goal any higher or as high as what the church was already doing.

Where have the people of Our Savior's come from? Have they depleted the membership of the other churches in Sioux Falls? Not at all. In fact the two churches that were established before Our Savior's have kept right on growing. In addition, three new Home Mission churches have been planted in as many years and are all on the way to becoming well-established units of the Kingdom of God.

The city of Sioux Falls has grown, of course. It now numbers some 65,000 people, while in 1945 it was 50,000. However, church membership and attendance have grown at a much faster rate.

A generous estimate of the attendance on any good Sunday in the two ELC churches in Sioux Falls in 1946, the year Our Savior's was born, would be about 1,300. By actual count, on Sunday, January 12, 1958, there were 5,115 persons at church services in the present six ELC churches. On the same day there were 2,879 in Sunday school in these same churches. More than 1,100 of these pupils were in attendance at First Lutheran. In 1947 First Lutheran had only 750 enrolled in their Sunday school, with an average attendance of 500.

Sioux Falls is a church-attending town, as anyone can

quickly see on any Sunday. Here three bishops—one Roman Catholic, one Episcopal, one Lutheran—are 66 churches listed in the Saturday church directory in the Sioux Falls *Argus Leader*, 16 of them Lutheran.

The result of this intense activity showed in a recent church survey in the town. Almost everyone expressed a church preference. Only one family called on had no choice of church.

The dominant church group is Lutheran. In the survey, 29 per cent of the population gave Lutheran preference. The next largest group were the Catholics with 21 per cent. Next came Methodists with 14 per cent and Baptists with 9 per cent. Presbyterians listed 6 per cent and Episcopalians (the first group to build an edifice in Sioux Falls) 4 per cent.

Sioux Falls is the home of many church institutions as well. Augustana College, an ELC institution already been mentioned. The Baptists have also maintained both a college and seminary for many years in the town. The Augustana Lutheran Church of Bethany Home for the Aged, which built its new home in 1950. Sioux Valley Hospital, now a public institution, was originally begun by Norwegian Lutherans.

It's just 100 years since the first white settlers came from St. Paul under the sponsorship of the Land Company to establish a town on the Sioux River. There were only five of them that first winter. The number had increased to 17 by the next year. If they would recognize today the town established named "Sioux Falls City." The 65,000 population of the present city is way beyond anything they dreamed of their efforts.

But just as amazing in a much shorter period of time is the growth of just one church in Sioux Falls—Our Savior's Lutheran, the pioneer of the ELC's new Mission program in the city. Those 48 charter members hadn't the vaguest notion that just twelve years later they would be joined by nearly 3,000 others in a big project of three-quarters of a million dollars, a fulfillment of the promise of Scripture that "God gives the in-

A District Grows Up

opening of a mission church meant the difference between a living death and a living life. It was opening of horizons we didn't even know existed. We learned to pray together as a family, learned to bring God into every decision. We are eternally thrilled at the newness of it. Everything in our way of life is completely different—friends, recreation, thinking, and so on. We are delighted with what being Christians has meant to us; being called particularly into the Lutheran Church, we have found in it the kind of teaching and life that we take home with us to use seven days a week. We are impressed with the confirmation classes. My husband and I were both 36 years of age when we first knelt at the altar to receive Holy Communion for the first time. It was a new and thrilling experience."

These are the telling words spoken by the mother of five children as she addressed the WMF conventions of the California District this past fall. It was on June 23, 1953, that the members of this family declared their faith before the people of one of our new congregations and were received into the fellowship of the Church. The parents received instruction from the pastor; one was baptized, the other confirmed. The two oldest children are now in the young people's confirmation class. This experience is repeated hundreds of times each year as the way of salvation through Jesus Christ is fully proclaimed by the pastors of the district. But the responsibility for the 1,500 people that are being added to the California population each day still far exceeds the combined efforts of the Christian Churches in the Southwest.

Because of the foresight and vision of the Board of Home Missions, it has been possible to expand our work greatly in the last twelve years. In 1945 there were only 10 LC congregations in the four states and one territory which now comprise the district. In 1951, at the time the California District was organized, this number had risen to 25. This year there are pastors preaching the Gospel in 38 places within this area.

Another very obvious accomplishment is that since 1945, 100 parsonages have been purchased, 66 sites secured, and 100 first units built. But these are all only means to an end—the end being the reaching and holding of people for the Kingdom. A much more significant factor is

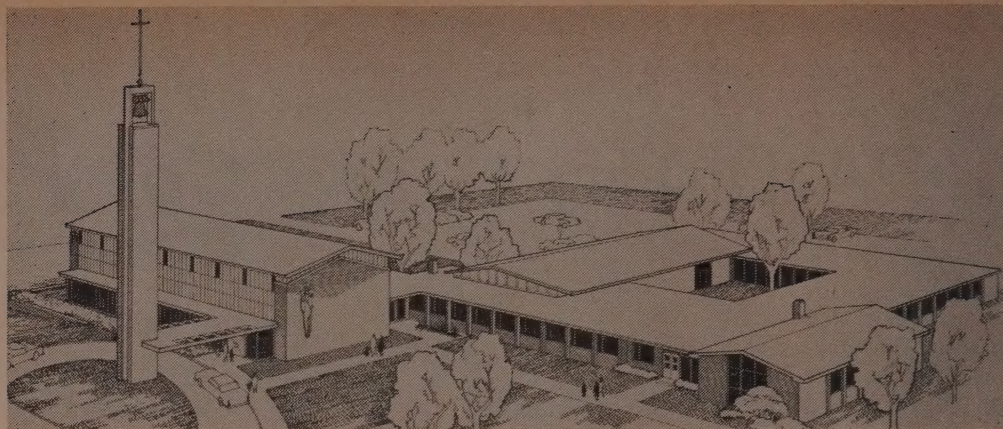
that the membership of the congregations has grown from 7,614 baptized souls in 1945 to 42,000 in 1957. Much of this growth is very recent, because as late as 1951 the membership was only 15,000.

Aside from the growth of the churches, other areas of service call for attention. Twelve Christian day schools, organized by local parishes, meet the needs of several hundred children at the elementary school level. Beautiful homes for the aged are springing up from one end of the district to the other to give Christian care to the elderly. Bible camps call our young people together both summer and winter.

The need for a Lutheran college has now reached such a proportion that five churches of the National Lutheran Council have banded together to establish such a school. Dr. Orville Dahl has been called to direct this program, and daily new doors are opening in miraculous ways, bringing this institution ever closer to realization. The youth of our congregations will soon be attending our own college. From the college will be coming men and women well prepared to extend further the Gospel of peace and salvation to men everywhere.

Scores of new communities continue to offer wide-open opportunities for evangelization. Seven mushrooming fields were presented to the Board of Home Missions in December which it was hoped would be occupied in 1958—Canoga Park, Costa Mesa, Anaheim, Charter Oak, Lancaster, San Bernardino, and Chatsworth. Thousands of new homes are being built in each of these communities and are being occupied by families with growing children. At the time of the writing of this article three letters lie on my desk, pleading with us to come to three other communities that we have not yet even considered. We continue to pray that even yet during the year somehow God will open the doors so that this day of opportunity does not pass us by.

The prospect that the Lord of the Church forever holds before His people is that they shall continually be doing "greater works." With thanksgiving to God and gratitude to His Church for what has been made possible in these past years, the pastors and people of this district look forward to an even greater outreach in the days to come. Without Christ this is impossible, but with Him "all things are possible."



Building by Stages

By T. Arnold Thompson

The development of a building program for new Home mission churches has been fascinating. When in 1944 it was decided to finance the total cost of first units, the buildings were often small and inadequate. Funds were scarce and experience limited. How wonderfully God has blessed the bold beginnings is manifested even where inadequate units were built. Many interesting ideas were tried—some have weathered the years, others have long since given way to new ones.

The term *First Unit* defines the first in a series of building steps. As we now build, the first unit consists of three basic types of rooms. One of these rooms is the worship area or fellowship hall, as it is sometimes known; the second is the Sunday school area or wing; the third is that part which houses the offices, lavatories, narthex, and hallways.

The Worship Area or Fellowship Hall

During the past ten or twelve years approximately 300 First Units have been built under Home Mission super-

vision. Out of this experience have come a number of basic principles which now govern the building operation:

(1) The size of the worship area is determined by the district president and the regional Home Mission director on the basis of anticipated response in the community.

(2) The worship area falls into one of four classifications:

- A. 30'x74' to seat 300
- B. 30'x64' to seat 250
- C. 28'x54' to seat 200
- D. 28'x44' to seat 150

(3) Since multiple worship services and Sunday schools are accepted policy, a unit built to seat 300 could handle 900 worshippers at three services.

(4) Experience shows that a congregation with a Sunday worship attendance of even 300, with a good stewardship program, has the necessary strength to take the second step in its building program which usually means building more Sunday school room.

(5) The worship area must be separated from the Sunday school wing to allow for simultaneous use without noise hindrances.

(6) No more than 300 square feet allowed for the chancel.

(7) Because of the multiple use of the worship area for banquets, only folding chairs are used.

The Sunday School Area

An attempt is made in every First Unit to provide as much Sunday school room as the voted loan will allow, and this certain outline dimensions are defined:

(1) The Sunday school room shall be 24' wide.

(2) The length shall be governed by cost. But if costs are so high that a 24' wide room is less than 10' length, the voted loan must be increased to guarantee this minimum. On the other hand, if costs are so low that much more can be added, the room may be decreased. In no case shall the room be considered adequate, but a good beginning and will be added as soon as the Church Extension Fund loan is refinanced.

(3) This shall be one room. If a congregation may divide it as circumstances demand.

The Buffer Zone

Separation of the worship area and the Sunday school area is attained by placing the offices, lavatories, narthex and hallways in such a way as to form a "buffer zone" between the two areas is defined as follows:

1) One office, not to exceed 100 square feet.

2) A second office, not to exceed 100 square feet.

lavatories, not to exceed 65
et each, unless the local code
more.

Narthex and hallways, not
400 square feet.

lman kitchens, to save both
money. These Pullman units
d in the Sunday school room.
one might well say, "This
very arbitrary." So it is, but
plan is submitted in which
s lavatory is larger than the
study (as has happened), it is
become arbitrary.

Architect

Board of Home Missions
its staff employs the Archi-
ce the basic dimensions of the
reas of the unit to be built are
ned by the regional director in
tion with the district president
e executive director of Home
is, no architect need waste time
ining these items with a con-
onal committee. This saving of
and hence dollars, together with
ed cost of the unit, led the Board
me Missions to develop its own
a for architects, with a fixed
1 percentage contracts with archi-
ave been eliminated.

architect is provided with an
ed Building Budget and Proposal,
t he knows the exact dollars al-
He must provide a plot plan
reliminary plans for the regional
or's approval. When the detail
ngs are ready, the architect sub-
them to contractors for bids.
plus" building is rarely allowed.
bids must be approved by the
al director before contracts can
ned.

ae architects are at work all over
ountry and seem very happy with
directives. As a matter of fact,
y more seem anxious to work un-
ese arrangements.

General Observations

Although the dimensions of the
is are well defined, the architec-
design is not. Designs of every
result. This is interesting, and
causes endless discussion. Every

design must carry some outward identi-
fication as a church.

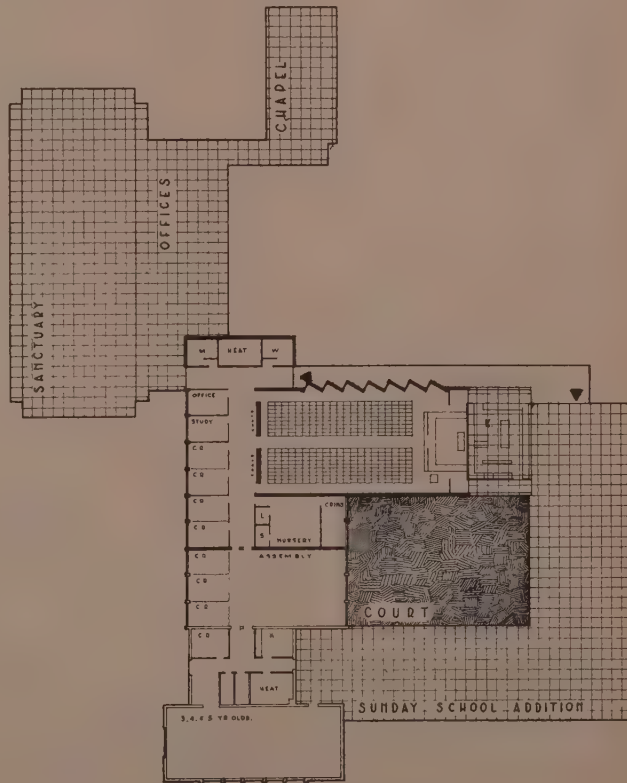
(2) The dollar limitations eliminate
frills, but the amazing beauty of many
of these units is evidence of the archi-
tect's genius.

(3) One of the interesting provisions
of every building proposal is the "do-it-
yourself" feature. Funds are set aside
within the original loan, but not as
part of the contractor's bid, to purchase
such items as paint, floor tile, chancel
furniture, office bookshelves, and kitch-
en cabinets. Although volunteer labor
as a major factor in building the unit
has not been encouraged, the congrega-
tion is asked to provide the labor for
the items where material only is pro-
vided.

(4) Here is the answer for the pas-
tor who says: "I wish we had built
for the children first instead of the
sanctuary. It seems so difficult to get
adequate Sunday school quarters once
the sanctuary is built."

(5) When congregations are asked
to sponsor, they often and rightly ask:
"What security do we have in this ven-
ture?" The investment of funds in
buildings as herein outlined surely
spells *security*, because the plan gives
the "know-how" and supervision need-
ed by a young congregation.

Does it work? The pictures on these
pages tell the story. They are from
Bloomington, Minn., a suburb of Min-
neapolis. Christ the King Lutheran,
Milo Englestad, pastor, was organized
in February, 1956. The congregation
has already refinanced its initial loan
of \$90,000, which bought the site and
built the first unit and parsonage.
Ground has already been broken for
the Second Unit (outlined by the dark
lines in the Plot Plan). With a con-
gregation of well over 1,000 and a
Sunday school of 600, the sanctuary will
not be long in coming. A beautiful,
complete church plant, wouldn't you
say?



the family keeps lent

Your Lenten Hymn Treasury

Use one hymn for each week and use it every day. By Easter Sunday, your family will have enriched the "heart hymnary" by six precious hymns that will be as beloved as the Christmas carols.

*O Savior, precious Savior,
Whom yet unseen we love,
O Name of might and favor,
All other names above!
We worship Thee, we bless Thee,
To Thee, O Christ, we sing;
We praise Thee, and confess Thee
Our holy Lord and King.*

*O Bringer of salvation,
Who wondrously hast wrought,
Thyself the revelation
Of love beyond our thought;
We worship Thee, we bless Thee
To Thee, O Christ, we sing;
We praise Thee and confess Thee
Our gracious Lord and King.*

Lutheran Hymnary, No. 204
Concordia, No. 4

A Lenten Lily

Planting bulbs in bowls would be a good family project for this week. Best to get the kind that will bloom for Easter. If it would not be too difficult, get one for each child that he may watch it as his own. They would make fine little gifts for some lonely or ill person on Easter Saturday.

Scripture Readings

Wednesday—Matthew 3:13-17

Thursday—Matthew 4:1-11

Friday—Matthew 4:18-25

Saturday—Matthew 8:1-22; 9:18-31

Sunday—Matthew 8:23-34

Monday—Matthew 9:35-38; 14:13-23

Tuesday—Matthew 14:24-36

In the Midst of Things

"In medias res"—this is an old Latin phrase which means "in the midst of things." It is in the midst of things where the old stories always started. And that is where you and I start too. Consider Lent as a retreat, a kind of monastery in time in which to be alone with God. But Jesus meets us, Lent, Advent, or Christmas, right where we are. So a family, thinking and praying together, could well spend time learning to know Jesus afresh in prayer and actions. Jesus as He was in the midst of things in Galilee could also be in the midst of things right in our own household.

Today is Ash Wednesday, the first day of Lent. This day marks the beginning of a special time of meditation, self-denial, and additional church services. Lent is indeed a special time for these things, but they are not enough. No amount of denials or church attendance can possibly prepare us for Good Friday and Easter. We cannot turn ourselves into the awful truth of God on the Cross. The Christ Child of Bethlehem whose birthday we joyfully celebrated some time ago—it is His death toward which we are marching during Lent.

W. H. Auden in his *Christmas Oration* phrases it well:

"The Christmas Feast is already a fading memory,
And already the mind begins to be vaguely aware
Of an unpleasant whiff of apprehension at the thought
Of Lent and Good Friday which cannot, after all,
Be very far off."

None of us can grasp this. From the littlest to the oldest in the family circle, we are alike this Ash Wednesday. We do not understand how it could be that the angels' song and the shepherds and the wise men's procession of the three kings—how could they all disappear from their place, a Cross?

It is only the Person of Jesus Himself who can lead us through to the meaning of Good Friday. Each day we will read an incident of that Life, lived not in retreat, but "in the midst of things." Each day we will take time to be still in the presence of that Life and to know Him better.

Good Friday and Easter are ahead. What happens on the Cross at Golgotha, the tremendous mystery of the Atonement, that we cannot understand with our minds, whatever our age. But to whom it happened, that we will know. And from the littlest to the biggest, on the cross we will recognize the figure of our Dearest Friend.

Lord, we ask for Thyself, for Thy real presence in our family. Through the miracle of Thy Holy Spirit, as we read from Thy life and Thy death, will You come out from the printed pages and be amongst us? We long to know Thee better.

...ches do grow up...

This Is How They Started



Moorhead



Albert Lea



Mt. Prospect

North Hollywood



The five churches whose first units are pictured on this page are now almost grown up. Here are a few facts gleaned from their early histories:

Our Savior's, Moorhead, Minnesota—was begun in 1947 under the present pastor, the Rev. Lars M. Larsen. Sponsored by Trinity Church in Moorhead through a loan, the congregation also received 237 members, transferred from the mother church. First services were held in a little white frame church, and in 1948 Our Savior's dedicated its first unit.

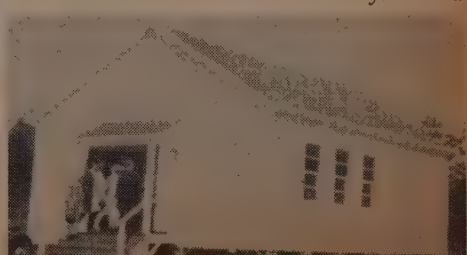
Grace, Albert Lea, Minnesota—On November 17, 1946, 180 members of First Church were dismissed from membership and immediately held their first worship as Grace congregation under the leadership of the Rev. A. R. H. Johnson. First services were held in the R.E.A. drafting room in the Northside Bank Building. The altar was a draftsman's desk. The communion rail was made with cases of baby food and planks. The charter membership of 437 rebuilt a quonset hut for use as their first church home. When one little lad saw it he said, "But Daddy, where are the cows?"

St. Mark, Mt. Prospect, Illinois—First services were held late in 1945 in a home, and the congregation later moved to a school basement. After a survey of the community by twelve Chicagoland pastors, the Rev. B. T. Anderson was called by the Home Mission Board to organize the congregation. The first unit, a white cement-block building, was built in 1947-48.

Emmanuel, North Hollywood California—Services began in 1946 in an American Legion hall under the leadership of the Rev. Norman Hammer, who also served as an "area missionary." Emmanuel pioneered the postwar Home Mission development in California. The first unit, built in 1947, included classrooms for the Christian Day School, an integral part of the church program.

Trinity, Lynnwood, Washington—A handful of interested members organized Trinity under the leadership of the Rev. J. P. Knudson, who was also serving Bothell Church, north of Seattle. Services were held in homes until the wooden first unit was completed in 1945. The Rev. T. H. Collin was the first resident pastor.

Lynnwood



This Is How They Look Today



Our Savior's, Moorhead

Our Savior's, Moorhead—Membership has grown to 2,032, with a Sunday school enrollment of 800. Income in 1957 was \$71,000. This record of growth both necessitated and made possible the dedication in October of a \$287,000 church which is attached to the remodeled original unit. It cost the ELC only \$1,350 to start Our Savior's. In its ten-year history, Our Savior's has returned to the synodical budget and other related causes more than \$50,000.

Grace, Albert Lea—Present membership is 1,858, Sunday school enrollment—633. Total budget is \$68,000. There are four full-time members on the church staff. Grace dedicated its complete church plant in November, 1956, and a new pipe organ in 1957. The Rev. Merrill T. Gilbertson is the present pastor.

St. Mark, Mt. Prospect—Building programs are no novelty to St. Mark's 1,529 members. In 1953 a parish house was built and later converted to a parsonage. In the same year the new church was completed. In 1957, the well-equipped \$200,000 church school unit was added. Budget for 1958 is \$110,000, of which \$15,000 goes for

benevolences. Pastors are the Rev. H. J. Rasch, Jr. and the Rev. F. L. Grout.

Emmanuel, North Hollywood—This church's serious and varied program is directed by three paid parish workers, education director, two office secretaries, three janitors, and 18 teachers on the Christian School staff. With a membership of 2,300, this is the largest Lutheran church in the Southwest. On September 9, they will dedicate the largest Lutheran church structure in the area. Total income in 1957 (including school) was \$230,000. Day school enrollment stands at 350. Never lacking for leadership, Emmanuel has pioneered in many new types of church program. The Rev. Erling Wold is the present senior pastor.

Trinity, Lynnwood—The white frame church pictured on the previous page had to be moved in 1947 to make way for the second unit of Trinity. Now a third final church unit will be dedicated during 1958. Present membership is 869, and Sunday school enrollment is 530. The budget for 1958 is \$40,000. The Rev. Crawford has been pastor for four years.



Trinity, Lynnwood



St. Mark, Mt. Prospect



Emmanuel, North Hollywood

Grace, Albert Lea



1958 Horizons

A Summary of the Home Mission Program of The Evangelical Lutheran Church for 1958:

<i>Continue</i>	Full support of the present program with 12 full-time evangelists
<i>Call</i>	Two new evangelists
<i>Continue</i>	Support of the Seattle Seamen's Center
<i>Continue</i>	Support of Eskimo Missions
<i>Continue</i>	Support for 134 young congregations established the last few years
<i>Buy</i>	47 sites
<i>Buy or Build</i>	19 parsonages
<i>Build</i>	40 churches
<i>Establish</i>	23 new congregations

Congregations to be Established:

In each of the following places, work will be initiated, a parsonage will be bought or built, land for a church will be purchased, and the first unit will be constructed:

Nisswa, Minnesota
 Fargo, North Dakota (northern part of city)
 Helena, Montana
 Craigmont, Idaho
 Grants Pass, Oregon
 Marengo, Saskatchewan
 Rolling Hills, California
 Denver, Colorado (southeastern part of city)
 White Bear Lake, Minnesota
 Philadelphia, Pennsylvania
 St. Petersburg, Florida
 Hillsdale, New Jersey
 Clearwater, Florida
 Utica, Michigan
 West Bend, Wisconsin
 Sun Prairie, Wisconsin
 Bateman, Wisconsin (new parish arrangement)
 Wheaton, Illinois
 Decorah, Iowa

Houston, Texas (West Spring Branch)
 Bartlesville, Oklahoma
 Oslo, Norway (for Americans)
 Mexico City, Mexico (for Americans)

Additional Churches to be Built:

New churches (first units) will be built in the following places:

Gardner, North Dakota
 Everett, Washington
 South Makwa, Saskatchewan
 Westlake, Daly City, California
 Fridley, Minnesota
 Vallejo, California
 Los Altos, California
 Cupertino, California
 West Torrance, California
 Fairfield, California
 Kalihi, Hawaii
 La Puente, California
 Las Vegas, Nevada
 Phoenix, Arizona (northeastern part of city)
 Riverside, California
 West Sacramento, California
 Santa Clara, California

Beaumont, Texas
 Oklahoma City, Oklahoma
 St. Petersburg, Florida

Missions of Faith

This entire program is lauded as a faith in God and in the people of the Church.

To carry out the program will require almost \$1,000,000 in current operating money for salaries and grants-in-aid, and \$2,500,000 of Extension Fund loan money makes a total of \$3,500,000.

The plans are made without regard for treasury balances of congregations. Instead we anticipate continuing support of almost \$900,000 from the St. Louis Budget, repayments on loans to congregations of over \$2,000, and the Home Mission Trust Certificate of over \$700,000.

In other words, this is a faith mission. Based on faith in the Church, in our young people, in the people of the world, and in the people of the Church in general, we so trust in the prayers of all.

OSLO, NORWAY

The Rev. Oscar C. Hanson, D.D., has accepted a call from the Board of Home Missions to go to Oslo, Norway, to establish a congregation for Americans. This comes as a result of the request of the Biennial Convention of our Church in 1955, instructing the Board of Home Missions to look into the need for a church in that place. Careful investigation has shown that although the total number of Americans in Oslo may not be more than 3,000 or so, there is real need for an American congregation. In fact, the chaplaincy service of our armed forces has recognized this need and has been conducting services in English for several years.

The plan is to organize a congregation and sooner or later to build a sanctuary. It is assumed that this congregation will become self-supporting like other congregations, although it may be necessary for friends in America to give help in the building of the sanctuary.

A by-product which may be as important in the long run as the main project will be the continuing contact with our sister Church in Norway. In fact, the pastor of this congregation will serve as liaison man and ecclesiastical friendship ambassador.

Pastor Hanson plans to move to Oslo in July, on a two-year leave of absence from the Division of Evangelism. His family will accompany him.

HOME MISSIONS

New Ways for New Days

MEXICO CITY

A call from the South Central District of our Church to go to Mexico City to establish a Lutheran congregation for Americans has been extended to an ELC pastor. The American Lutheran Church has carried on work in Mexico for ten years and has established ten congregations and a seminary, all using the Spanish language and serving the Mexican people. Through this work the ALC has seen the great need for a congregation for Americans and has invited the ELC to co-operate in establishing it. The ALC will provide the financing for the parsonage and the church building, and the ELC is to provide the pastor and the current operating money until the congregation becomes self-supporting. The South Central District WMF has agreed to underwrite this cost. The congregation will be a member of the South Central District of The Evangelical Lutheran Church.

It is estimated that 42,000 Americans live in Mexico City. Yet there are only two English-speaking congregations in the city. Many Americans are connected with the university, the embassy, and with branches of American business corporations.

no longer is the Home Mission program of our Church a one-man operation. Its scope has become so extensive that it is impossible for one man to keep in close touch with each situation. In fact, a man would scarcely be able to visit every assigned field and congregation in a year, even if he traveled practically all the time.

To complicate matters still further, each new project seems to present new problems. For these and other compelling reasons, a new and partially decentralized plan of administering the program was adopted last year.

For some years our mission work has been divided into three areas, with a regional director at the head of each. Region I is made up of the Eastern and South Central Districts; Region II, the Northern Minnesota, North Dakota, Rocky Mountain, Pacific, and Canada Districts; Region III, the Southern Minnesota, South Dakota, and California Districts. Each of the ten Districts has its own Home Mission Committee and each district president is the Home Mission superintendent of his district. Most of the planning and budgeting, however, was previously done for the entire Church by the Board of Home Missions.

The new plan of operation provides that the planning, programming, and administering of the work in each region shall be done by a regional committee made up of the district presidents and representatives of the district committees in each region. Everything planned and proposed within the regions must be in accord with

board policies and is subject to review, adjustment, and approval by the Board of Home Missions.

The Board of Home Missions allocates to each region a certain portion of the budget income and of the total Church Extension Fund. The committee for the region is given much freedom in selecting the projects to be supported. Moreover, any increase in return through more rapid loan repayment or increased Trust Certificate sales accrues to the region. Thus each of the regions has an opportunity to expand its own program by securing additional funds through the sale of Trust Certificates, by congregational sponsorships, and through earlier congregational refinancing.

The new plan of administration brings the program of Home Missions much closer to the people. The district Home Mission committees are taking more interest in the entire program because they feel more directly responsible for all the work in their area. They make field trips to study

new mission fields and to observe newly established congregations in actual operation.

Thus each region becomes a self-directing Home Mission body. Broad policies and general principles are established by the Board of Home Missions, but initiative and new ideas are encouraged.

The executive director and his assistants interpret the policies established by the general board and co-ordinate the work of the three regions, thus giving general supervision and direction to the program as a whole. The three regional directors are responsible for seeing that their regional programs are fully and effectively carried out.

Facing the challenge of a population that is increasing rapidly, and confronted with sociological, economic, and even geographic changes in cities and communities, the board and staff are ever on the search for better ways to do God's work. New days demand new ways.

OTTO E. HESLA

1957 Sponsorships

SPONSOR	BENEFICIARY	AMOUNT	PURPOSE
Trinity Lutheran Norway, Iowa	St. Stephen's Lutheran Cedar Rapids, Iowa	\$ 5,000.00	Refinancing of Church tension Fund Loan
Grace Lutheran Preston, Minnesota	Holy Savior Lutheran Detroit, Michigan	12,000.00	Refinancing
Bethlehem Lutheran Grand Marais, Minnesota	Immanuel Lutheran Bremerton, Washington	5,000.00	Church Expansion placement of special loans
Our Savior's Lutheran Soldiers Grove, Wisconsin		5,000.00	
Waverly Lutheran Truman, Minnesota		6,000.00	
Lakota Lutheran Lakota, North Dakota		5,250.00	
Westhope Home for the Aged Westhope, North Dakota		30,000.00	
Salem Lutheran Glendale, California	Luth. Ch. of the Resurrection Redondo Beach, California	33,000.00	Replacement of ship loan
Iowa business man		2,000.00	
Grace Lutheran Hanlontown, Iowa	Holy Cross Lutheran Houston, Texas	12,500.00	Refinancing
Iowa Farmer		2,500.00	
Bethlehem Lutheran Inwood, Iowa		10,000.00	
Freeman Lutheran Ferryville, Wisconsin	Silverdale Lutheran Silverdale, Washington	15,000.00	Refinancing and expansion
Norway Grove Lutheran DeForest, Wisconsin	Minnetonka Lutheran Wayzata, Minnesota	25,000.00	Refinancing and purchase
Rio Lutheran Rio, Wisconsin	Calvary Lutheran Green Bay, Wisconsin	15,000.00	Refinancing
Grafton Lutheran Grafton, North Dakota	Calvary Lutheran Grand Forks, North Dakota	40,000.00	Refinancing
Grace Lutheran Eau Claire, Wisconsin	Luth. Ch. of the Good Shepherd Eau Claire, Wisconsin	25,000.00 100,000.00	Ref.-expansion co-signing mortgage
Scoby Lutheran Scoby, Montana	Coronach Lutheran Coronach, British Columbia	4,000.00	Completing First Unit
Bethlehem Lutheran Minneapolis, Minnesota	Cross of Glory Lutheran Brooklyn Center, Minnesota	65,000.00	Refinancing and expansion
United Lutheran Pigeon Falls, Wisconsin	Calvary Lutheran Neilsville, Wisconsin	50,000.00	To build first unit
Individual participation in note issue	Ellendale, North Dakota	14,000.00	Completing First Unit
Park River Circuit note issue participation	Edgeley, North Dakota	20,000.00	Completing First Unit
	Christ Lutheran Morden, Manitoba	14,000.00	
Lakota Lutheran Lakota, North Dakota	Shepherd of the Hills Luth. Concrete, Washington	14,750.00	Expansion
First Lutheran Renville, Minnesota		14,000.00	Replacement of ship loan
W. Koshkonong Lutheran Stoughton, Wisconsin	*Trinity Lutheran Church Park Forest, Illinois	10,000.00	Expansion
United Ev. Lutheran Oak Park, Illinois		10,000.00	Expansion
Deerfield Lutheran Deerfield, Wisconsin		15,000.00	Expansion
Liberty Lutheran Deerfield, Wisconsin		15,000.00	Expansion
First Lutheran Lodi, Wisconsin		15,000.00	Expansion
Springdale Lutheran Mt. Horeb, Wisconsin*	Undesignated	10,000.00	
Bethlehem Lutheran Inwood, Iowa	W. Decorah, Iowa Home Mission church	10,000.00	Site

*Final Action Pending

TOTAL \$629,000.00

Out of Dry Ground

By the Editor

*he grew up before him like a young plant,
and like a root out of dry ground;
had no form or comeliness that we should look
at him,
and no beauty that we should desire him.*
Isaiah 53:2

*So Jesus came out, wearing the crown of thorns and
the purple robe. Pilate said to them, "Here is the
man!" When the chief priests and the officers saw
him, they cried out, "Crucify him, crucify him!"*
John 19:5-6

The prophet Isaiah lived and wrote a full 700 years
before Jesus was born. Yet nowhere, not even in the
Scriptures, is found greater evangelical warmth, more pro-
found understanding of the mission of the Messiah,
or a more detailed description of the events of the Lord's
Passion than in the Prophecy of Isaiah. It was he who
first gave Jesus the title, "the Man of Sorrows"; it was he
who first described Him as bearing our griefs.

Chapter 53 has been called "the Passion Story Ac-
cording to Isaiah." Always men have marvelled at the
accuracy and detail which characterizes Isaiah's de-
scription of the events of Good Friday. But we need
not marvel; thus God was preparing His people for the
coming of Christ to bear the sins of men.

To that chapter we shall turn in these weeks of Lent.
The subject shall be, "Isaiah's Man of Sorrows." One
of the things we shall look at the pictures of our Christ which
the prophet paints. And we shall pray in the spirit of
that narrative of atonement. May God bless us as we
see the Man of Sorrows through the eyes of the great
prophet Isaiah.

"Like a young plant . . . like a root out of a dry
ground." What a description! Christ, the Plant, the Root
sent into a world of sinful man, planted in the dry
ground of sin and indifference; growing in the desert
of man's disobedience and unbelief.

Can a plant flourish there? Can a parched tree bear
fruit? Humanly, of course not. Divinely, yes. The great
miracle of the life of Jesus Christ is that the mysterious
vine-human nature which He bore made it not only
possible but inevitable that He should, as Isaiah says,
"grow up," that is, accomplish that for which He had
come into the world.

Still the ground is dry and parched; still human hearts
are in a desert place. And still the "Plant" grows up; still
the "Root" bears life. The darkness of human sin—
nineteen hundred years ago and today—is relieved by
the light that shines from Him. That light gives life;
it changes the parched desert of human hopelessness
to the virgin soil of grace and eternal life.

Prostrate before Thy Cross, my Lord and my God,
I scarcely dare to lift my voice to Thee in prayer. Yet
it was love—God's love—that placed Thee there. So
I, for whom Thou didst suffer and die, find the bonds
of my tongue loosed, the door of my heart opened.
Therefore I dare to speak with Thee.

Hear now my Lenten prayer, O Christ:

For myself I pray: that Thy Holy Spirit may let His
light shine within me, revealing even the deepest of my
sins; that His wisdom may enlighten me, instructing
me in the truth that God would have all men—even
me—to be saved and come to the knowledge of the
truth; that His power may cause me to know the for-
giveness, the hope, the comfort, the assurance of dis-
cipleship with Thee.

For Thy Church I pray: for that blessed Communion
of Saints, that fellowship of all believers which knows
no limits of time nor place. We are Thine, O Christ,
purchased with Thy precious blood, sanctified for Thy
gracious use. Through Thy Church let the message of
Thy Cross be heralded to the uttermost reaches of Thy
creation.

For those who do not know Thee, I pray: for the wide
world of unbelief, for the skeptical and the cynical,
for those wise in their own conceits; for the open sinner
and for the secret sinner, for the careless and for the
indifferent. Awaken them, touch their hearts, lead them
to godly repentance and a saving faith.

For the burden-bearers of life I pray: for the lonely
and alone; for those who sorrow, weeping; for the
sick and those in pain; for the disappointed and the
despairing. Thou hast borne heavier burdens than they
all. Let them hear Thy gentle words: "Come unto me,
all who labor and are heavy laden . . . I will give you
rest."

These prayers and intercessions, these petitions and
desires, I lay at the foot of Thy Cross—Thou Man of
Sorrows, Thou Savior of Sinners.

Christ of the thorn-crowned head, have mercy. Lord
of the compassionate heart, have mercy. Amen.

† Today When You Hear His Voice, Do Not Harden Your Hearts †

For the Family Altar

J. R. Heslop

Toward the Second Sunday in Lent

Noah—The Resurrection

The Lesson: Revelation 3:7-13 • The Gospel: Mark 9:17-29

Monday, February 24 HE WALKED WITH GOD

Read Genesis 6:8-12

But Noah found favor in the eyes of the Lord.

Several remarkable things are to be said about Noah. He stood in deep contrast to his surroundings. He was a man of faith in a faithless world. While the rest of the world was running to destruction, he was walking with God. The earth, it is said, "was corrupt in God's sight, and the earth was filled with violence." Of Noah it is related, "He walked with God." In the midst of a dying world, he was a man of faith.

This was his distinguishing mark. His faith made him a righteous man, and he found favor in the eyes of the Lord.

Give to me, O Lord, the distinguishing mark of faith. Not the sort that amounts to no more than an empty "I believe," followed by a breathless running with the world. Give to me the faith that sets me walking with Thee. Make it clear that Thy favor in Christ is more to be desired than the favor of the world.

+ + +

Thursday, February 27 GOD REMEMBERED

Read Genesis 8:1-7

But God remembered Noah . . .

This line follows after the picture of the awful destruction of all living things that were not on the ark. First there is the visitation of God to a world of sin; then there is a flashing description of His love: "But God remembered Noah." In all the world there is none of the crown of God's creation except Noah and his family. And God remembered them. It is a study in God's infinite care.

God remembers. Noah and his family were aware of that during the building of the ark, during the one year and seventeen days they were on the ark. In the midst of all, God forgot them not for a moment.

Help me to rely upon Thy promises, Heavenly Father. Whenever Thy children have cast themselves upon Thy care, they have not been betrayed. Whenever they have felt the loneliness of life, they have found that they are indeed not alone. They are remembered.

Tuesday, February 25 STRANGE ORDERS

Read Genesis 6:14-22

Noah did this; he did all that God commanded him.

"Make yourself an ark," God said to Noah. He told him why He wanted him to make it, how to make it, and who and what he should take into the ark when it was completed. All of this must have seemed strange to Noah. Was God going to destroy all life? Could he build the ark, such as God described? These were strange orders, but—"Noah did this; he did all that God had commanded."

"Believe in the Lord Jesus Christ and you will be saved." These are strange orders, too. And something inside you keeps saying, "How can I?" and "Will it work?" But there are many who do. And they are blest.

All things I know about Thee are strange, O God. It is strange that Thy love should find me. It is strange that Thy Holy Spirit should change my heart that I become a new creature. It is strange that I am asked to live by faith. I thank Thee that in this strange land there is the only Hope.

+ + +

Friday, February 28 THE ALTAR RESPONSE

Read Genesis 8:20-22

So Noah went forth . . . Then Noah built an altar to the Lord.

There is no indication of a lapse of time between leaving the ark and building the altar. It seems as though it was the most natural thing to do. It made a real act of devotion and thanksgiving to God. It was the outward display of the inward spirit. And it was pleasing to God.

Noah built the first altar. For him, as for believers ever since, it has become a symbol of the meeting place between God and His people. On the altar of the cross God sacrificed His Son. On the altar of praise and thanksgiving, believers lay the sacrifices of a sincere and believing heart.

Let me hasten to speak my gratitude to Thee for all Thy goodness, O Lord. Each day let the altar of my heart respond and send upward the sacrifices of truth and sincerity. Let all my living be as a sacrifice to Thee. Yet it shall be too small a tribute to Thy love.

Wednesday, February 26 A WORD TO HIS WORD

Read II Peter 2:5-9

If he did not spare the ancient world, but preserved Noah, a herald of righteousness, with seven other persons . . .

It is not difficult to imagine the people laughed at Noah; how they have pointed to him and called him mad. The tremendous boat he was building was enough in itself to create a sensation. The reason he was building it was so ridiculous in the eyes of his neighbors. And for one hundred and twenty years went on. All the while Noah, his faith, remained obedient, and waited for the people of the wrath to come.

Non-believers want to know "Why do you believe in Christ? . . . Why do you go to church services? . . . Why do you give money to the Lord? . . . Why do you pass up all the things the world offers?"

Keep me in constant readiness to give the reason for the faith that is in me, dear God. Just a word, the right word, Thy Word from my heart—may I be quick to speak it, glad to declare it, anxious to share it.

+ + +

Saturday, March 1 SIGN OF LOVE

Read Genesis 9:12-17

"I will set my bow in the cloud, and it shall be a sign of the covenant between me and the earth."

There is a real touch of beauty in the passage, and a poet would point out the fact that God, who imparted His own nature, is quick to make use of it to Himself. He told Noah that the rainbow was a sign that no more would bring wholesale destruction upon the earth.

From this covenant that God made with man, the believer can easily see that the covenant that promises spiritual and eternal care. The Christian knows that He relies upon God who unfailingly supplies all the needs of both body and soul.

While I appreciate the beauty of the rainbow, give me the ability to see the beauty of Thy loving care, dear God. Help me rest in the promises of Thy Word. Give me the rewarding satisfactions of labor and work well done. Give me undeserved joy and peace that come from those who confess their sins and receive forgiveness through Jesus. Amen.



The CHURCH in Today's World

Moves in Hungary med at Bishop Ordass

opped-up campaign against Bishop Ordass—similar to that which his arrest and imprisonment a ago—seems indicated in reports latest developments in relations the Communist Government Hungary and the Hungarian Lutheran Church.

other ominous sign is the fact Bishop Ordass is again being made target of attacks in the Communist just as he was in 1947 when he led the Second Assembly of the Lutheran World Federation in Lund, Sweden, and then visited the United States before returning to Hungary.

his opposition to nationalization of church schools resulted in his arrest in fall of 1948 on trumped-up charges foreign currency manipulation. After months in prison and six years under virtual house arrest, he was released by the Government and re-instated by the Church in October of 1956. Since then he has been ousted as ruling bishop but still heads the Eastern District of the Church.

"Peaceful Co-existence"

A recent issue of the Hungarian newspaper, "Somogyi Néplap," centered Bishop Ordass for "anti-Communist addresses after his return from a visit to the United States." He spent a month in this country last August when he participated in the LWF's Third Assembly in Minneapolis and was named its first vice president.

Meanwhile, according to a dispatch from Budapest on Jan. 23, the Government has granted the Lutheran Church additional financial support for 1958. Under existing church-state agreements, state aid was to have been reduced by 50 per cent this year, but this step is now being canceled for all denominations in Hungary.

The subsidy for the Lutheran Church was approved in return for a pledge

to recognize the "divinely ordained supreme authority of the state," it was said in a joint communique, signed by top church leaders returned to office last December under pressure from the Government.

"The Church recognizes the revolutionary workers' and peasants' government and its divinely ordained supreme authority," the statement said, "and will educate believers in the spirit of obedience toward the State's supremacy."

The statement promised support of the government's efforts to "build socialism" and urged "peaceful co-existence" between the Church and the Communist Government.

Immigration Head Named

Vernon E. Bergstrom, 31-year-old attorney of St. Paul, Minn., has been named secretary of the permanent service to immigrants established at the start of 1958 by the Division of Welfare of the National Lutheran Council.

In that post, which he assumed Jan.

15, Mr. Bergstrom will also serve as director of the Lutheran Refugee Service, conducted jointly by the NLC and the Lutheran Church—Missouri Synod.

In announcing Mr. Bergstrom's election, Dr. Henry J. Whiting, executive secretary of the Welfare Division, hailed inauguration of the immigration service as a most significant development. "Churches have a clear responsibility to their people to stand by them and support them as they may move from country to country," he said.

He pointed out that more than 6,000 persons had entered the U.S. during 1956-57 under regular immigration quotas from such predominantly Lutheran countries as Norway, Sweden, Denmark and Finland. Nearly 25,000, possibly half of them Lutheran, came from Germany.

Among the functions of the new service will be to plan reception services at ports of entry for incoming immigrants and to refer them to congregations for spiritual ministry.



—RNS Photo

HOLD UNITY SERVICES—Eastern Orthodox and "high church" Episcopalians joined in services around the country early this month in observance of the week of prayer for Christian unity. Shown at the New York observance are left to right: the Very Rev. Alexander Schmemmann and Archbishop Dimitry of the Orthodox Church and Suffragan Bishop Charles F. Boynton of the American Church Union, Anglican organization of the Protestant Episcopal Church.

Luther Speaks French

Publication of the first volume of a series of books on Luther's works being issued in the French language was marked at a special service in the Eglise des Billettes in Paris.

One of the highlights of the service was a lecture by Bishop Hanns Lilje of Hannover, Germany, former president of the Lutheran World Federation, which provided a financial grant for a publication project.

The translation of the first volume of Luther's works was made by a special team under the direction of the Rev. J. Loy, editor of "*Positions Lutheriennes*," a theological journal in France.

New York City Seen as Strategic "Mission"

Episcopal Bishop Horace W. B. Donegan of New York described this city with its more than 7,000,000 people as "the most strategic missionary area facing the Church."

"This amazing and fascinating, complex city with its startling contrasts, with the most extraordinary cross-section of the whole human race, presents the greatest challenge to our Church today," he declared.

He addressed some 600 persons at-

tending the 71st annual dinner of the Church Club of New York.

Bishop Donegan said that more than 4,000,000 people in New York have no church affiliation and "know nothing of the Lord of Life."

"Every Sunday morning in New York," he said, "as many people stay away from church services as live in the metropolitan area of Los Angeles, Philadelphia, or Detroit."

Welfare Center Opens

A new half-million-dollar center in Minneapolis, the largest Lutheran facility of its kind in America, has been opened by the Lutheran Welfare Society of Minnesota.

The center houses the society's staff of 51 social workers, chaplains, and clerical workers and is believed to be the first office building erected by a private child welfare agency in Minnesota.

Lutheran Welfare is the official child welfare and chaplaincy agency of seven of the eight synods of the National Lutheran Council in Minnesota and serves more than 1,100 congregations.

The society has placed 3,117 children for adoption since it was founded 53 years ago, including 2,000 during the past 12 years.

One Million for Aged

Mount Olivet Lutheran Church Minneapolis is planning a million-dollar residence project for elderly people without regard to religion or race.

The project will provide quarters for 150 to 175 persons—living singly as couples—as well as infirmity nursing home facilities for some patients.

It has been made possible at this time by the gift of another nursing home and close to half a square block adjoining land, valued at \$110,000. The property was turned over to the church by the alumnae association of the former home.

Plans for the first residence building, to cost about \$500,000, will be drawn shortly and submitted to the Federal Housing Administration for approval. Dr. Reuben K. Youngdahl, pastor, said in a statement prepared before he left on a trip overseas.

"Holy Hill" Addition

More than \$4,000,000 in church construction will be centered on a 24-acre hilltop site in East Oakland, Calif. The section is becoming known as "Holy Hill."

The Greek Orthodox Church has purchased a six-acre plot adjacent to the acres on which the Mormons will build a temple.

Groundbreaking ceremonies for the \$1,000,000 Orthodox church, which will seat 1,100, are set for May. A 34-unit educational building also will be erected. Making the church a landmark for miles around will be a dome reaching up 65 feet from the ground.

Mormons already have under construction a \$1,500,000 tabernacle, a recreation hall, and chapel. The temple will be built in five years.

The Oakland area is noted for its hilltop religious edifices. Nearby, on another hill, are the Roman Catholic Holy Name College, the Seventh Day Adventist Golden Gate Academy, and the new First Lutheran Church. Four of neighboring Berkeley's six seminaries are perched atop a hill just north of the University of California. They are the Pacific School of Religion, the Church Divinity School of the Pacific, the Pacific Lutheran Seminary, and the King School for the Ministry.



16TH CENTURY MEDICINE—Two St. Olaf College nursing students spent some time translating the Latin text of a recent addition to the school's biology department. The glass framed sheet is a yellowed page from "*De Humani Corporis Fabrica*" (The Construction of the Human Body), published in 1555. Purchase of the valuable page was made possible by a gift from the class of 1956. Students are Susan Schmidt of Granite Falls, Minn., and Karen Wienke of Northfield Minn.

d Given for California College

A 130-acre ranch has been donated to the ELC member as the site of the proposed Lutheran senior liberal arts college in California. The property is located in the Conejo Valley, 15 miles west of Los Angeles.

The announcement of the gift was made by Dr. Orville Dahl, president of the California Lutheran Educational Foundation, the intersynodical organization developing the institution.

The donor of the ranch, valued at \$190,000, is Mr. Richard Pederson, member of Ascension Evangelical Lutheran Church, Thousand Oaks, Calif. Mr. Pederson said he made the gift to provide youth with the benefits of Christian education in a day when material values can well decide the course of world history."

Dr. Dahl reported that an adjacent tract of 76 acres, left to her husband's children by Mr. Pederson's sister, will be purchased for \$190,000. Together, the two properties will provide 206 acres of land—about one mile long and one-third mile wide—for the future campus of the college.

The ranch given by Mr. Pederson now consists of about 20 acres of orange groves and 30 acres of walnut groves. There are seven wells on the property which have a potential of 400,000 gallons of water per day, considered more

than enough for a student body of 1,500 men and women.

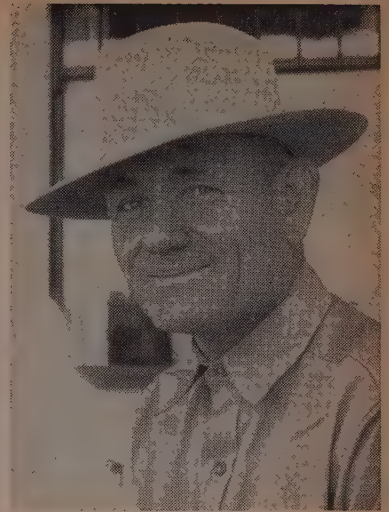
The college site lies on Moorpark Road, three miles north of U.S. Highway 101, at Thousand Oaks, which is about 15 minutes drive from the west end of the San Fernando Valley, 20 minutes from Ventura and an hour from Santa Barbara. U.S. Highway 101 is the main highway to the Bay Area and San Francisco.

All the land is usable, yet it contains a large scenic hill at its north boundary which provides a breathtaking view for miles in all directions to the horizon of encircling mountains.

Numerous consultants, including Dr. Merton E. Hill, professor emeritus of the University of California, have declared that the site provides one of the most potentially beautiful college campuses in America.

The Evangelical Lutheran Church, American Lutheran Church and United Evangelical Lutheran Church have agreed to provide the funds for the property transactions as their present contribution to the project.

The other two participating bodies, the Augustana Lutheran Church and the United Lutheran Church in America, will determine their initial major projects when the master plan of the campus and buildings has been prepared.



DONOR—Mr. Richard Pederson, donor of the property to be used for a California Lutheran College, has spent all his life on the ranch property. His parents came to California in 1888 from Norway. Mr. Pederson, recently married, is moving to Santa Barbara.

It has also been announced by Dr. Gaylerd Falde, chairman of the Board of Governors of the California Lutheran Educational Foundation, that the offices of the foundation will be moved to the campus site in February.

Dr. Falde said the next steps in the project call for an engineering analysis of the 200-acre site and the construction of the master plan for the campus under the supervision of Dr. Dahl.

PROPOSED COLLEGE SITE—A Lutheran senior liberal arts college is planned for this 130-acre site in the Conejo Valley west of Los Angeles.





Ragnhild Hoyme Aasgaard

Mrs. J. A. Aasgaard, wife of the president emeritus of The Evangelical Lutheran Church, died in Cokato, Minnesota, February 3, at the age of 78 years.

Born April 1, 1880, Ragnhild Hoyme was the daughter of Dr. Gjermund Hoyme, former president of the United Norwegian Lutheran Church. She married Dr. Aasgaard on April 7, 1902.

Friends describe Mrs. Aasgaard as having been reluctant to share the limelight with her churchman husband (ELC president for 29 years), preferring the role of wife and helpmate.

Several years ago, Dr. Aasgaard, in an interview with the *Fargo Forum*, paid his wife this tribute: "Through the influence of my wife with her ability, my home has been a place where cares and worries did not enter." This, he explained, "gave me at all times the peace of mind and faithful help that a man in a position of responsibility needs."

The Honorable August H. Andresen, U.S. congressman for 32 years from Minnesota's First District, died of a heart attack on Jan. 14 at the age of 67 years. He was born Oct. 11, 1890, in Newark, Ill., the son of the Rev. and Mrs. O. Andresen. He was graduated from the Academy of Red Wing Seminary, St. Olaf College, and the St. Paul College of Law. He practised law in Red Wing, Minn. until 1924, when he was elected to congress. He was a faith-

ful member of United Lutheran Church in Red Wing, where his funeral was held on January 20 with the Rev. O. K. Wold officiating. Congressman Andresen was awarded the distinguished alumni recognition at the 1957 St. Olaf College commencement exercises.

Otto E. Gunderson, a former member of the board of trustees of the ELC, died in Forest City, Iowa on January 25 at the age of 82 years. He was born

February 25, 1875 near Kensett, I. He was a graduate of St. Ansgar Seminary in 1893. He had been a resident of Forest City since 1913. He served as a state senator from 1923-31 and later as postmaster of Forest City. He was an active member of his church, Immanuel Lutheran, and served his synod on the Board of Trustees from 1929-42. Funeral services were conducted by the Rev. Owen Gustafson on January 28. Survivors include one son and one daughter.

People

The Rev. E. C. Grevstad has moved from his former parish at Franksville, Wis., to Seneca, Ill., where he serves the Seneca and Stavanger Churches.

The Rev. Arthur N. Grorud is the new pastor of Hingham and Kresna Churches in Hingham, Mont. His former pastorate was in Oklee, Minn.

The Rev. Arne Christianson has been assigned as pastor of Central Church, Portland, Ore., to accept a call to the lege Church, San Diego, Calif.

Miss Arlene Skaret was installed in January as parish worker at St. Mark's Church, Chula Vista, Calif., the Rev. Erling Jacobson, pastor. Miss Skaret formerly was a secretary at Canadian Lutheran College in Alberta, Canada. She is a graduate of that school and of the Canadian Lutheran Bible Institute.

The Rev. J. Obert Jorgenson has moved from his parish at Mt. Hope, Wis., to become the pastor of Boonville and Rio Churches in Rio, Wis. He succeeds the Rev. E. W. Wold, who has moved to St. Petersburg, Fla., to begin a home mission congregation there.

The Rev. Orlin E. Ness, formerly of Crosby, N. Dak., is now the pastor of a three-church parish in Driftwood, N. Dak.

The Rev. Eldon C. Person has moved from his parish at St. Hilaire, Minn., to become the pastor of the ELC church at East Jordan, Mich.

The Rev. Roland Saethre has been released from active duty as a military chaplain to become the pastor of the Valle and Salem Churches in Orono, Minn.

The Rev. A. O. Blom was the speaker at the fifth annual youth evangel-

held at Trinity Church, Madison,

Rev. H. C. Satre has moved
Vancouver, B.C. to Calgary, Alta.,
he is pastor of Faith Church.

for Luther League

The first two of a series of district
ecumenism workshops in a new youth
forum—YEA—will be held in the
Northern District. The first such pro-
gram planned for all local Luther
League officers in the northern half
of the district will be held February
at Central Church, Chippewa
Wis. The second program, for
the southern half of the dis-
trict will be held March 7-8 at Our
Savior's Church, Beloit, Wis.

Two weekend meetings will be held
along with a youth rally on Saturday
evening, with the Rev. Axel Blom as
speaker.

YEA means: Youth Expectant Al-
liance or Youth Evangelism Advance.



YOUNG MEN'S CONFERENCE—Dick Borstad, University of Minnesota football star who is planning to enter Luther Theological Seminary (center right) was a discussion leader at the recent Young Men's Conference at Concordia College. More than 150 high school age men attended the conference which was sponsored by the Northern Minnesota district of the ELC Brotherhood. Mr. Borstad was also speaker at the banquet session of the conference.

More Honor Rolls

The addition of ten more congrega-
tions brings to 284 the total number
of ELC congregations who have adopt-
ed the honor roll plan of sending **LUTHERAN HERALD** to every home in the
parish.

New honor roll congregations are:

Hope, Sawyer, N. Dak.—the Rev.
L. James Brooks

First English, Little Falls, Minn.—
the Rev. Norris I. Erdal

St. Peter's, Clinton, Wash.—the Rev.
Floyd R. Larsen

Our Savior's, Hillsboro, N. Dak.—
the Rev. C. F. Savereide

Palisade, Garretson, S. Dak.—Mr.
Donald Sponheim (intern)

Arlington Prairie, Lodi, Wis.—the
Rev. P. A. Wahl

West Clermont, Clermont, Iowa—the
Rev. J. D. Kronlokken

Hauge's, Windom, Minn.—the Rev.
Robert Maland

Our Savior's, Omaha, Neb.—the Rev.
James Otterness

Bergen, Meckling, S. Dak.—the Rev.
O. L. N. Wigdahl

PLC Debaters Win

PLC debaters took four firsts at the
annual Seattle *Pacific College* individ-
ual tourney Jan. 10 and 11.

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The
ELC serves many people each year. Read
the listings below. They may be of value to
you or someone that you know. The merits
of the propositions advertised have not been
investigated and the Parish Conservation
Service assumes no responsibility in the
matter. Send your ads and communications
to: The Parish Conservation Service of The
ELC, 422 South Fifth Street, Minneapolis
15, Minnesota. (Refer to ad number when
inquiring.)

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Farms

2 adjoining, very productive farms in Fill-
more Co., Minn. 283 acres and 270 acres.
Over 425 acres under cultivation. May be
bought as one unit. Good bldgs. 2 Lutheran
churches within 4 mi. Reasonably priced, with
terms available. 550-1A

232-acre farm, Crawford Co., Wis. Modern
bldgs. Machinery, livestock and furniture op-
tional. 550-2A

Businesses

Tourist court, service station, and cafe
with separate living qtrs in S Mont. Whole-
sale and retail Chevron dealer. Co. seat town.
550-3C

Meat market, fully equipped, living qtrs,
295 lockers; \$1500, small down payment.
Owner ill. Modern gas station with lunch
counter, also modern dwelling in connection.
Variety store: over \$7000 net yearly profit.
Brick bldg can be bought or rented. Owner
retiring. WC Minn. 550-4C

Large, brick store bldg in N Minn. Luth.
community. \$4,000. 1/2 down and easy
terms for balance. Good location. 550-5C

FOR RENT

Homes

3 bedroom, modern house, available March
1. Garden and orchard. \$75 per month. 2
mi. to town. S Minn. 550-6B

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mail coupon below

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701 Second Ave. So., Minneapolis, Minn.

Please send me information on how I
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Furnished, walk-out basement apt. 1 bedroom. Heat, electricity paid. Laundry facilities available. Young working couple preferred. Open March 1, in S. Minneapolis. 550-7B

A quiet, family resort operated by Lutheran couple. Scenic, restful. Modern housekeeping cabins; refrigerators; freezer service; screened porches; playground facilities; meals by appointment. N. Minn. 550-8B

WANTED TO RENT

Homes

Employed couple desires a 1 bedroom unfurnished apt. in W or SW Minneapolis by March 1st. 550-9B

POSITIONS WANTED

Woman desires position as housekeeper for elderly couple in town or country. Prefers N. Dak. or W Minn. 550-10D

Lady desires housework for adults on modern farm. No invalids. Available from Feb. 1 until fall work is done. 550-11D

Couple desires work as caretaker in large Luth. church or academy. 550-12E

HELP WANTED

Librarian with degree in library science desired by ELC college in midwest; for reference work and teaching library science. 550-13F

Reliable housekeeper, middle-aged, for motherless home on farm. 3 adults. Details on request. 1 mi. to Luth. church. In SW Minn. 550-14F

X-ray technician for dept. of radiology in S Minn. hospital. 115 beds. Located in city of 20,000 near Twin Cities. 550-15F

Active widow desires lady companion to share her home in small N. Dak. town. To receive salary; one who can drive car to market and church. No hard work and no children. Give references. 550-16F

Opening for International dealership in NW Iowa city of 1300. High productive farming area. Luth. church and community school. 550-17G

Good man for carpenter field work. Excellent farm community. Must be aggressive and have good workmanship. NW Ia. 550-18G

Service manager in Ford garage, selling about 125 new units annually. Located in W Mont. town in center of vacation land. Good salary and working conditions. 550-19G

Farm hand by year on feeding farm in NE Ia. 1 mi. to town. Gravel road, school bus, Luth. church, modern house. Must have farm background. Good wages. 550-20G

Announcements

So. Minn. Pastoral Conference will have a retreat on April 8, 9, and 10 at Camp Ihduhapi near Long Lake. Speakers: Dr. Martin H. Scharlemann of Concordia Seminary, St. Louis, and Drs. Herman A. Preus and Janis Rosenthals of Luther Seminary, St. Paul.

Traveling companion wanted by Dean E. V. Stime of Seattle LBI, who is planning a tour of Bible Lands and western Europe from March 21 to May 6. If interested, please write him at 13016 Greenwood Ave., Seattle 33, Wash.

Announcing the NEW E.L.C.
Vacation School Course . . .

God's Holy Law

Based on a Study of the Ten Commandments

Prepared by the Boards of Parish Education of The American Lutheran Church, The Evangelical Lutheran Church, and The United Evangelical Lutheran Church.



This fine new course for vacation school uses the theme of the Eternal Law of God in all the five divisions of instruction. The child is given an understanding of the meaning and importance of The Ten Commandments for himself and his family. To help in the lasting effectiveness of the instruction, a booklet is provided for the parents, informing on the major purposes of each school day, and inviting cooperation.

NEW IDEAS • ACTIVITIES • MATERIALS

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Augsburg Publishing House, Minneapolis 15, Minn.

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Iron Curtain

...ro of faith in our own day, anonymous for reasons of
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understanding of it, its meaning for all men. His eighteen
itations, rising out of the gloom of suffering and im-
miment, proclaim a victory no prison can hold captive.

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housands of our homes."

Dr. Alvin N. Rogness
President, Luther Seminary

...ould be hard to imagine a more moving Lenten book."

PUBLISHERS' WEEKLY

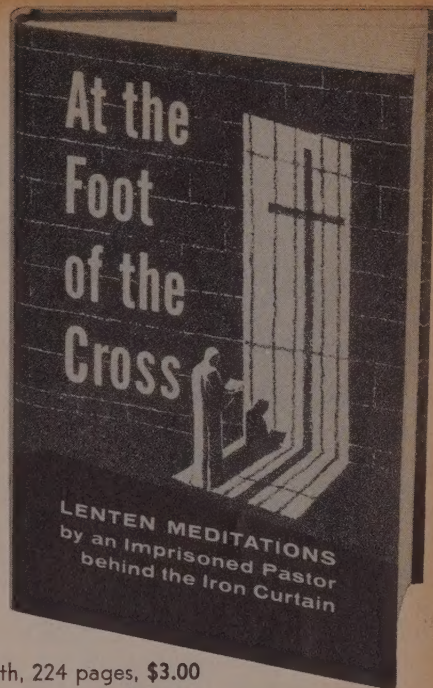
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reverential and compelling. The author himself has paid the
of his spiritual achievement and he shares it now with his
ts."

Daniel A. Poling
CHRISTIAN HERALD

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e Passion even as he wrote."

Dean James A. Pike

in "The Protestant Lenten Reading List, 1958"



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on Death
Based on the
Seven
Last Words

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by
David Belgum

*A Book Dealing With the Practical and
Spiritual Problems of Preparing for Death*

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A CHRISTIAN AND HIS SAVINGS

Christians, like others, are encouraged to plan for the future, saving in a reasonable way for coming days, including old age.

Therefore Christians, like others, do have money to invest. Some own farms, stocks, bonds, or other securities.

Christians, like others, are concerned about security of their investments and about interest return.

But unlike others, they are also concerned about the use that is made of the money invested. They ask:

What are my savings used for now? Do they help raise more wheat and cattle, or help produce automobiles, typewriters, drugs, airplanes, or perhaps even tin cans?

Does my investment help contribute to the common good materially, morally, or perhaps even spiritually?

Does my investment help enrich the wealthy at the expense of the worker?

Does the one who now controls the use of my hard-earned savings take any interest in the cause of Christ in this world?

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working in this life now contribute to God's purposes?

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